

WESTERN EDUCATIONAL SYSTEM-CONFUSION AND THE ISLAMIC SYSTEM OF EDUCATION: AN ANALYSIS ON THE IMPLICATION OF EDUCATIONAL DUALISM IN NIGERIA AND MALAYSIA

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ABSTRACT

Prior to the Christian missionaries and euro-colonial adventurers in Nigeria and Malaysia, Islam was subsumed a complete way of life, and Islamic system of education was referred a holistic approach to learning, as was the case in the early ages of Islamic civilization. A dual system, spiritual and material approaches, were incidentally employed, each of which is an enemy to the other. The two systems have different approach to education and made unrelated provisions towards the development of mankind. The focus of Islamic education was on integrating individuals who are masters in their specializations and are equipped with fundamental values of Islam. Thus, the real purpose of man as an 'abd' (worshipper) and his natural role as Allah's vicegerent (khalifatullah) on earth can be achieved. The newly imported system falls short as it focuses on physical wellbeing and the temporal life achievement, these systems has negatively impacted the individuals, family and the entire communal life. As such the Islamic education faces chronic challenges from different dimensions resulting from the amalgamation. This also created it continues collapse unconditionally. The paper will purposely describe the clear concept of Islamic education, its philosophy and the Western system. The paper will analyse the chronic nature and numerous implication of educational dualism on social and educational well-beings in both countries. The paper will also suggest recommendations to strategize efforts for the reformation of contents, methods and curriculum so as to plan for the real integrative system with balance policies.

Keywords: Education, Islamic education, Western education, implication, and educational dualism.

1. Introduction

Islamic education is simply translated as '*tarbiyyah al Islamiyyah*'. It contained a concept of "*ta alim*" (instruction), *tahadhib* (rear or sustain) and other sub concepts like *hikmah* (wisdom), *Adl* (justice) *Amanah* (trust) and as the extreme is *Khilafah* (vicegerancy) and *Ibadat* (worship). The main sources in this type of education are the *Quran* and *Hadith*. Islamic education connotes whole life approach and signifies complete integration into man's life, it emanation can be trace to the existence of man on earth (2:30) of the holy *Quran*. It is the true system that first takes man from the darkness of ignorance and illiteracy to the light of knowledge and education, it shapes so many relevance and advantages not only to Muslims but to entire humanity. Islam faces education as an act of worship and a life long process. Therefore, its philosophy, method, content and general curriculum are

towards human successful integrative life. Education is an art that allows humans to accumulate every leaving experience in their life and subsequently transmit to a new generation. In Islam, the actual education which are required are the content of *Quran* and *Hadith*, because these are the motivations which derives the Muslim community so as to place due importance on advancement of knowledge which is borne out from the *Quran* and *Hadith*. Islamic education can also be defined as a process of nurturing and training of the mind, the physique and the spirit of human based on Islamic values which are sourced from the *Quran* and *Sunnah*. It is intended to bring forth humans who are God conscious and subservient only to *Allah* (Nor, 2012).

However, western education is a system originated from the west and penetrated to the world after Islamic education in the earliest 15th century. Its main approach was the modernization of social life through science and technological advancement. Western system of education was first propagated by the missionaries and promoted by colonialist to different part of the globe, in their view for westernization and globalization in the name of modernity. It is a complete secular system that differentiated life and religion and focuses on materialism. It's also rationalistic in its quest for knowledge as relied more on human ability of reason than spiritual inspiration. The preparation made to man in this system was very limited as it fall short in training only the body and the physique in this fair of life, therefore the modern western system does not consider the relationship between God and human as socially or intellectually relevance, hence revelation or the revealed knowledge, they are ignored even when modern secular subjects are introduced in the curriculum for the traditional older system (Rosnani, 2004). The Islamic education left many legacies to the west as it recorded a tremendous achievement in architecture, history, philosophy, medicine and all branches of liberal and natural sciences. The scientific and technological advancement of the modern world owe a lot to the research conducted by the *Muslim* scientist, Islamic education is also predate the western education in Nigeria and Malaysia just as Islam has a longer history than Christianity in the world.

2. Philosophy of Islamic Education

Philosophy of Islamic education can be described as a set of aims, objectives and principles towards teaching and learning processes. It contains a method and procedure on how particular system of learning can be achieved. In Islam, the philosophy of education is designed to train and guide human to meet the maximum requirement of Allah's services in this world and in the other world to come. It target is to coordinate the entire life with religion and to strengthen the divine relationship between man and creator, thus by preserving man with a sublime personal and professional qualities in order to fit with the current and upcoming challenges in all life. Therefore, education in Islam is not merely acquiring intellectual knowledge but it is a means of moulding the nature and character of individuals, so that they can collectively represent Islamic values, behave as *Khalifatullah fi al-ar* (vicegerent of Allah on earth) to serve as witnesses to truth and noble conducts (Yasin et al, 2013).

Education is the most achieving factor in life; Islam placed a systematic principle and accelerated objectives towards its success. And the most distinguishing feature in this type of education was its integrative nature, it encompasses life and religion as equally relevance and this also means a right knowledge must go with the right action. This philosophy of education ensures man with all necessary information about life; it entails a day to day management and dealings. The philosophy of education is to determine the aim and objectives; one of these aims is to transmit the

experience of one generation to another, therefore Islam ensures knowledge that is integral to action, spiritual and ethics. The nature of knowledge that provides content of education is the major concern of curriculum and these views of man and such knowledge has a great bearing upon Islamic philosophy of education (Mohammad et al, 2008). However, the education in Islam shall aim at a harmonious formation of the human personality; this education shall not only strive for the harmony of thought and action, instinct and reason, feeling and emotion, but also for depth of knowledge and beauty of character (Farid, 2005). The prime mission in this system of education is to produce successful individuals, family and a society which is fully subservient to Allah, sympathetic and responsible to themselves and other humans. This also corresponded to what is suggested as the underline objective of Muslim education in the 1977 first world conference on Muslim education, which stated that: “the education should aim at the balance growth of the total personality of man through the training of man’s spirit, intellect, the rational self feeling and bodily senses, education should therefore cater for the growth of man in all aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection, the ultimate goal of Muslim education is the realization of complete submission to Allah on the level of individual, the community, and the humanity at large” (Recommendations: first world conference on Muslim education, 1977).

3. Western View of Education

This secular system considers education as an engine for development; it sees education as the instrument of life, and believed for education as a means of individual and national development. It also viewed education as an element of continuous and harmonious human existence and wellbeing just as the case in Islamic world view. But the weakness attached to this system is authenticity regarding the source, method and the objectives to humanity. In the cause of this study, morality and character building is the core object in all true knowledge and education, and these needs critical speculations of the source, effectiveness of the method and underlined policies to meet the natural objectives. In the western perspectives, a knowledge of sciences, technology or business owe lot of importance and priority than other religious and social studies, this is equally attested in the words of (Rosnani, 2004) “the secular world view at the root of the modern secular system does not consider the relationship between God and the human being as intellectually or socially relevance, hence revelation or the revealed knowledge is not regarded as a source of knowledge, they are ignored, even when modern secular subjects are introduced in the curriculum for the traditional older system”. The main source in this type of education is largely dependent on human ability to reason, human psychological thinking, mere observation, experimentation and examination through theories or practice.

This system is further claimed to developed cognitive, affective and psychomotor domains of human learning and development, but failed as not planned to develop the human spirit as the essence and foundation. This weakness is automatic as it always subject to changes, corrections and improvements, and all this resulted from the absence of the spiritual domain in its sources and approaches. In this system of education, a man is free and responsible to his deed, his life is fully guided by his actions and inactions, and he is therefore free to his interest, choices, and prejudices. Some concepts of materialism, extentionalism, Marxism and capitalism were common features in this philosophy of education, this thereby striving hard to ensure man professed in a field of study and as the same time earn all necessary material for social and economic wellbeing but less consider to

equip human with true cultural and religious values which will in turn build the expected character and morality. It is a selfish system that came to trade a purpose and mission; According to Dauda, the early objective in the birth of British system of education in Nigeria were a producing of junior civil servants, who will assist them in running their colonies and the European Christian missionaries were also interested in producing Christian converts, who could read the Bible and extend the message of Christianity to their own people (Dauda, 2002).

Alfaruqi has critically asserted regarding the shortcoming of this system, describing 'the social scientist illegitimately reduced the moral and/ or spiritual component of social reality to its material effects or carrier, this methodology remains to this day devoid of tools by which to recognize and deal with the spiritual (Alfaruqi 1984). In other words, the most advertising aim of this education in most of the colonized states was just to produce a good citizen and to ensure economic and political growth for national development, and this is not yet achieve and never properly achieved since the object is not meant first to satisfy the primary purpose of being.

4. The Content of Educational Dualism

Dualism is simply signify a process of being 'two' or 'double' but in regard to education it is a system of education that plans and accommodate two distinct and irreducible principles to becoming one, and these two system were initially opposing each other, as they differ in terms of their general philosophy; thus two system (Islamic and western or modern system) has different approach to education and made unrelated provisions towards the development of mankind as one prepares more of spiritual and the other concentrate highly on the physical and material wellbeing. Two system of education are prevalent in Muslim countries; the modern secular system and the older religious system. Religion is marginalized as one subject among many in the former and hardly any modern subject is taught in the latter (Rosnani, 2004). And Husain repeatedly added: the western colonial powers introduced their languages and their system of education in the areas they controlled; they let the old traditional system continue in parallel with the new schools and colleges, so that to this day in all Muslim countries we have a kind of diarchy or dualism in education. The traditional schools (or Madrassa, as they are called) serve as theological seminaries and follow syllabus that have remained unreformed for centuries. They teach no new subjects, eschew science and modern philosophy and are centred on Islamic religious texts, the Quran and the hadith, turning graduates who find it difficult to adapt to modern institutions (Husain, 1996).

However these two existing system is regularly compromising each other and are subject to continuous failure or low input. The Islamic religious education which as its peak a divine aspirations is blocked with many complex secular ideas and thought that indirectly contradict to the true sources, and technically weaken the system in it root. The secular system also which from appearance works not to do with religion or culture and identifies self fulfilment and leisure as an aspect of important and signifies education as a business venture and investment has separated the religion as a local institution and treating in no connection with the modern life and sees no area of relevance. This why the entire system can be regarded as corrupt as things are not placed in their right order and this is of no doubt lacks a clear vision and objective as the system is producing only the confused who belong not truly to Islam and nor to the west. This is also supported by Abusulayman as he pointed: "education in the Muslim world lacks vision, it leadership does not have the vision of the western man by necessity; and it does not have the vision of Islam by its own

choice, it has deliberate ignorance, laziness and lack of concern. Education in the Muslim world has existed without culture and without cause” (Abusulayman, 1989).

A renowned Egyptian scholar and icon in the Islamization movement in Egypt Muhammad Abdu has in many occasions criticizes and caution about this confusion: “education in modern government schools, either at the preparatory, elementary or higher levels, was largely aimed at the development of military personnel. The religious and ethical subjects were largely ignored, foreign schools were no better; that is why Abduh repeatedly urged Muslim not send their children to foreign schools. These schools which were established by the missionaries taught Christianity. The schools caused confusions in the Muslims and affected their morals” (Shafie, 2004). This system of dualism is padding not only the Islamic system but the west, because as so many logical ideas and theories were in contradiction with the true teachings of Islam is also the same confronting the true teachings of the Bible. Therefore dualism surfaced to be a motor of segregation between human and the true super being and instead to develop religious vision and commitment but contributing distance to religion and these normally paved way to the numerous educational crisis and poor development.

5. Social and Educational Implication of Educational Dualism in Nigeria and Malaysia

Nigeria is located in the West African sub continent bordering with Republic of Benin in the west, Chad and Cameroon in the east and Niger Republic in the north. It is a country of many religions, cultures, races and languages, with Muslims as the larger societies which occupied mainly the northern part and some portion in the southwest and south-south. It regained independence in 1959 and full republic in 1960 from the salvaging of British colonialism. It is the most populated country in West Africa currently rising to 178 million, according to Nigerian website, with approximately 60 percent Muslims. Islam has fully predated in the country as early as 11th century and this is equally with the history of traditional Islamic education with no any variance but more strongly in northern region which occupied largely by Muslims. However, Malaysia is a country located in Southeast Asia with a predominantly Muslim population, it consisted two geopolitical zones; namely the west and east Malaysia. The mixture of Malaysia consisted of the majority of indigenous Malays who were all Muslims, then Indians who were mostly the adherent of Hindu and Chinese who belong in neither to Islam or Christian. The population is currently rising to 30 million with over 50% approximately Muslims, Islam is considered the official religion in Malaysia and prevailed in the country since 13th and or fourteenth century. And Islamic education is only the alternative means of educating the society during this period, as asserted by Rosnani: traditional Islamic education took root in Malaysia sometime around the fourteenth century, historical documents such as the ‘Malay annals’ and the Abdullah’s story furnished to this evidence (Rosnani, 2004).

The educational dualism has in many parts and corners damaged the social and educational life in these Muslim majority countries; numerous social vices and educational backwardness are duly identified in the result of this crisis. In regard to Nigeria: the confusion in knowledge has resulted in the inability to put things in its proper places; this could have taken roots from the western colonizers that have persisted until today. Consequently this leads to the debilitating intellectual crisis implicating all levels of the Muslim community (Othman, 2007). The endorsement of these two parallel systems of education in Nigeria is proportional to immorality, corruption, poor

leadership, insecurity and many more social vices militating against the society. "The secularist nature of educational curriculum has succeeded in producing various corrupt practices, such as inflation of contracts, fraud, falsification of account, examination malpractice, bribery, embezzlement of public fund, pervasion of justice, collusion with multi National companies to dupe the state, election rigging, etc.if these are the manifestation of the philosophy of secular education, we cannot tolerate any educational policy which is not identical with Islamic world view" (Ibrahim,1997).

The Nigerian current political and insecurity crisis that is crushing against the instability of the nation has a great bearing upon the moral and religious bankrupt, which probably resulted from the poor underline educational policies and practices, this is in no small quantity contributed to various forms of terrorism and political misappropriation that caused the lost of many valuables and the thousands of lives. For many families and societies in Nigeria, a year 2011, 2012, 2013 and 2014 could not be easily forgotten, because it was the tenure which terrorism visited homes, streets, offices, markets and places of worship, leaving death and destruction in its wake (Jami'u, 2013). This system is failed in producing leaders who are not God conscious, selfish and cynic who by behaviour and practices are not truly representing their religions or culture. The perpetrators of this system has equally succeeded in endorsing an imported Language (English) as the only national means of communication and unjustly disregard Islam as a state religion, being the religion of the majority in the country. Both teachers and students of Islamic studies are treated with no status and no equal in comparison with their counterpart in other science and technical subjects.

In Malaysia therefore, the system has caused many moral degradation and spiritual fall in the society, the system also resulted the corruption in religion and the production of confused graduates who will neither represent their culture or religion. This is also viewed by Syed Al attas, Ali ashraf: the dualism of educational system has negatively resulted not only the lost of the essential meanings of Islamic terminologies and concepts but worst fully lost of essential achievement in Islamic education; whereas students in Muslim countries were only treating the Islamic subjects as optional and narration or information based course about Islam but still their attitudes in the community will firmly tells the facts that they are not acting upon the teachings which is the main objectives (Al attas, Ali. 1993, 984). Moreover, Ali's critical analysis on educational dualism stating that: "Our intellect is steeped in the norms and forms evolved by the west, system of education in our schools, colleges, and universities are mostly imported: these are not our system; they are fashioned after the outlook and model of modern/western educational systems as such they do not represent the religious values implicit in Islam and falls short in educating the whole person, and research are insufficient in Islamic society because they have been totally cut off from the spiritual root" (Ali, 1984). This marginalization of education has in short affected not only the system but the socio-cultural aspects and religion because the religious observance and the good qualities of traditional Malays presently, where not as the same as those days, particularly in the capital Kuala Lumpur. *Abdul Hamid's "Islamic education in Malaysia"* also confirmed to these facts: "the colonial authorities had depicted Islam as far from having a definitive role in moulding the Malays as a distinctive ethnic group and nation". The society are seriously befitting with the conflict of culture and religious identity where many Muslim youth cannot be identified by either appearance or actions.

Rosnani's criticism to national system of Malaysia has further expressed the worst of the system as a number of Muslim students were not be able to recite the Quran and to perform the five mandatory daily prayers. Thereby turning the study of religion as just examination subject rather than moral development and practice (Rosnani, 2004). This dilemma of educational dualism in the name of modernity is continuously crossing many Muslim countries with serious progress and is affecting not only the said educational or social life but other aspects of politics and economic standard; therefore the task is to revive the content, methods and entire curriculum to formal integrative and unity of life.

6. Conclusion

This paper is hereby critically suggesting, the current philosophy of modern education is ineffective and needs a serious review and reorganization. The content of this dualistic system of education is unbalanced and not precise as the information contained is more of rationalistic theory and scientific proof, knowledge in this system emphasis less a divine sources which from the root, is the true source of everything including man himself, therefore the content has to be re-structure to meet the current demand of universal man according to Islamic world view, This is earlier supported by (Alfaruqi, 1982) work plan for the Islamization of knowledge. However, some of the methods in teaching and learning in this modern system are direct opposition to Islamic values, which to Muslims; the building of character, acquiring of personal and spiritual values were the prime means of education. This also collectively described by teaming scholars; (Islamization of knowledge, series 1-p73): "the methodology of science must be thoroughly examined, improved to restore the comprehensive character of Islam and to regain contact with the genuine sources of Islamic thought with root in revelation and reason. This developed methodology will be utilized to solve problems of life and to meet it diverse intellectual, educational and organizational requirements (Abusulayman, 1989).

The last but not the least in the reformation processes, is curriculum; it is of pivotal importance as all the learning series, teaching content and activities were the concern of curriculum. This study is also suggesting that, the curriculum of modern dualistic education has to be integrative and changes has to be made to connect the holistic educational processes with direct relevance to culture and religion; this will therefore help the system for smooth running and regular achievement in ensuring moral standard and societal appreciation. The integration here is to regularly coordinate these natural and applied sciences with the Islamic world view and to place prior or equal period for the teachings and practice of Islam to the students at all levels of learning and studies. With these, the main goal in the provision of integrative or balanced individuals "who are masters in their field and in the same time equipped with the spiritual values of Islam" can be realized. This is indeed a call to proprietors, educational managers, curriculum planners and general frontiers that education in the view of Islam is not just to be good informant about the religion or in other way, meeting to the needs of life, self sufficiency or personal satisfaction but a form of *Ibadah* (worship) which if act and utilized properly will lead to successful life, as stated in the words of Yasin "Muslims students have to be aware that the acquisition of knowledge is not merely to satisfy an intellectual curiosity or just for material and worldly gain" (Yasin et al, 2013). It is the interest of this paper also to reorient the parents, teachers and generation of students to take serious cognizance for the true learning, teaching and practice of Islam and everyone at his own capacity works to isolate any values

that are irrelevant to their culture and religion. All theories have to be understood in the light of revelation and all action had to be guided with the religious principles which in no way, may remove all the confusion therein. Base on the light of this paper also, parents should take all care in the reviewing the situation of their children under modern system of education; their attitude towards the religion and approach to the nearing communities. The assessment of religious and social commitment has to be made regularly to ensure not any of the western culture is befalling upon the expected education.

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